वैदिकज्ञानमन्थनम्

Vaidika-Jñāna-Manthanam

The Churning of Vedic Knowledge

जय गुरु देव

Jaya Guru Deva

आत्मवेदविश्वब्रह्म   अयमात्मा ब्रह्मैव हि ।
आत्मा एव इदं सर्वम्   आत्मैवेदं सर्वमिति ॥१॥

ātma-veda-viśva-brahma ayam ātmā brahmaiva hi ,
ātmā eva idaṁ sarvam ātmaivedaṁ sarvam iti 1

1. From Ātmā, the Self, arises Veda. From Veda Viśva, the universe. From Viśva Brahman, Totality. This Ātmā, the Self, is Brahman. The Self is all this world. All this world indeed is the Self.

1a. *ātma-veda-viśva-brahma*. Maharishi's Vedic Science: Three steps of evolution. *Ātmā*, the Self, is the ground from where the steps of evolution begin. The first step is Śruti, the speech value of expression, *Veda*. The second step of evolution is from the speech level to the material level where the frequencies of sound, frequencies of speech in the Language of Natural Law, evolve into frequencies of matter which construct the whole physiology of the ever-evolving material universe, *Viśva*. The third step of evolution is *Brahman*, Totality, which is the fully awake quality of Ātmā itself. So the third step comes back to a level from where the evolution began.

1b. Māṇḍūkya Upaniṣad 2 - sarvaṁ hy etad brahma, *ayam ātmā brahma*, so 'yam ātmā catuṣ-pāt. All this is, verily, Brahman. This Self is Brahman. This same Self has four quarters.

1cd. Chāndogya U. 7.25.2 - athāta ātmādeśa eva ātmaivādhastāt, ātmopariṣṭāt, ātmā paścāt, ātmā purastāt, ātmā dakṣiṇataḥ, ātmottarataḥ, *ātmaivedaṁ sarvam iti*. Now next the instruction in regard to the Self. The Self indeed is below. The Self is above. The Self is behind (to the west). The Self is in front (to the east). The Self is to the south. The Self is to the north. The Self, indeed, is all this (world).

अहं ब्रह्मास्मि नित्योऽहं तत्त्वमसि ब्रह्मैव त्वम् ।
पुरुषोऽहं प्रकृतिश्च पूर्णमदः पूर्णमिदम् ॥२॥

ahaṁ brahmāsmi nityo 'haṁ tat tvam asi brahmaiva tvam ,
puruṣo 'haṁ prakṛtiś ca pūrṇam adaḥ pūrṇam idam 2

2. I am Brahman, Totality. I am eternal. Thou art That. Thou, indeed, art Brahman. I am Puruṣa (silence) and I am also Prakṛti (dynamism). That is full and this is full.

2a. Bṛhadāraṇyaka U. 1.4.10 - brahma vā idam agra ās īt, tad ātmānam evāvet, ***aham brahmāsmīti***: tasmāt tat sarvam abhavat. Brahman, indeed, was this in the beginning. It knew itself only as 'I am Brah man'. Therefore it became all. - ya evaṁ veda, aham brahmāsmīti, sa idaṁ sarvam bhavati. Whoever knows thus, 'I am Brahman', becomes this all.

2b. Ch.U. 6.8.7, 9.4, 10.3, 11.3, 12.3, 13.3, 14.3, 15.3, 16.3 - sa ya eṣo 'ṇimā, aitad-ātmyam idaṁ sarvaṁ, ta t satyam, sa ātmā: *tat tvam asi*, śvetaketo, iti. That which is the subtle essence, this whole world has for its self. That is the true. That is the Self. That art thou Śvetaketu. - brahmaiva = brahma eva.

2c. puruṣaḥ, aham, prakṛtiḥ, ca

2d. Bṛhadāraṇyaka U. 5.1.1 - *pūrṇam adaḥ, pūrṇam idam,* pūrṇāt pūrṇam udacyate, pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate. That is full, this is full. From fullness, fullness comes out. Taking fullness from fullness, what remains is fullness.

सर्वं खलु इदं ब्रह्म जीवो ब्रह्मैव नापरः ।
आत्मा एव इदं सर्वं सच्चिदानन्दसागरः ॥३॥

sarvaṁ khalu idaṁ brahma jīvo brahmaiva nāparaḥ ,
ātmā eva idaṁ sarvaṁ sac-cid-ānanda-sāgaraḥ 3

3. All this world indeed is Brahman. Jīva, the individual self, is nothing other than Brahman. Ātmā, the ocean of absolute bliss consciousness, Sat-Cit-Ānanda, is indeed all this world.

3a. Ch.U. 3.14.1 - *sarvaṁ khalv idaṁ brahma,* tajjalān iti, śānta upās īta. Verily, this whole world is Brahman, from which he comes forth, without which he will be dissolved and in

which he breathes. Tranquil, one should meditate on it (Śaṅkara: ja = beginning, la = ending, an = continuing).

3b. Brahmajñānavalīmālā Stotra of Śaṅkara 18 - brahma satyaṁ jagan mithyā *jīvo brahmaiva nāparaḥ,* anena vedyaṁ sac-chāstram iti vedānta-ḍiṇḍimaḥ. "Brahman is the Reality. The world is an illusion. The individuel self is nothing other than Brahman. That by which this Truth is known is the truest science, the Science of sciences," thus roars Vedānta.

3d. sat-cit-ānanda-sāgaraḥ. The ocean of Sat-cit-ānanda

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
योगस्थः कुरु कर्माणि ब्रह्मा भवति सारथिः ।।४।।

prakṛtiṁ svām avaṣṭabhya visṛjāmi punaḥ punaḥ ,
yogasthaḥ kuru karmāṇi brahmā bhavati sārathiḥ 4

4. Curving back to my own Nature I create again and again. Established in Yoga, in Unity, perform action. Brahmā, the cosmic intelligence, will become the charioteer of all your undertakings.

4ab. Bhagavad Gītā 9.8 - *prakṛtiṁ svām avaṣṭabhya visṛjāmi punaḥ punaḥ,* bhūta-grāmam imam kṛtsnam avaśam prakṛter vaśāt . Curving back to my own Nature I create again and again all this multitude of beings helpless under the regime of Nature.

4c. Bh.G. 2.48 - *yogasthaḥ kuru karmāṇi* saṅgaṁ tyaktvā dhanaṁjaya, siddhy -asiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate. Established in Yoga, in Unity, perform action, O Dhanaṁjaya, renouncing attachments, and even minded in success and failure. Equilibrium is verily Yoga.

4d. Ṛgveda 1.158.6 - dīrghatamā māmateyo jujurvān daśame yuge, apām arthaṁ yatīnāṁ *brahmā bhavati sārathiḥ.*

तत्सन्निधौ वैरत्यागो हेयं दुःखमनागतम् ।
अयं हि परमो धर्मो धर्मो रक्षति रक्षितः ।।५।।

tat-sannidhau vaira-tyāgo heyaṁ duḥkham anāgatam ,
ayaṁ hi paramo dharmo dharmo rakṣati rakṣitaḥ 5

5. In the presence of such a man there will be absence of enmity. Avert the danger which has not yet arisen. This is the highest duty. The protected Dharma, Natural Law, will protect you.

5a. Yoga Sūtra 2.35 - ahiṁsā-pratiṣṭhāyāṁ *tat-sannidhau vaira-tyāgaḥ*.Where non-injury is established, in the vicinity of that, hostile tende ncies are eliminated.

5b. YS 2.16 - *heyaṁ duḥkam anāgatam*. Avert the danger which has not yet come.

5c. Garuḍa Purāṇa - *ayaṁ hi paramo dharmo* yad yogenātma-darśanam. Realizing one's Self through yoga, is the highest of all duties.

5d. Manu Smṛti 8.15 - dharma eva hato hanti *dharmo rakṣati rakṣitaḥ*, tasmād dharmo na hantavyo mā no dharmo hato 'vadh īt. Dharma, Natural Law, being violated, destroys. Dharma being protected, protects. Therefore Dharma must not be violated, lest violated Dharma destroys us.

सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।
सुसहासति वो नित्यं वसुधैव कुटुम्बकम् ॥६॥

saṁ gacchadhvaṁ saṁ vadadhvaṁ saṁ vo manāṁsi jānatām ,
susahāsati vo nityaṁ vasu-dhaiva kuṭumbakam 6

6. Go together, speek together. Know that your minds have a common origin. May you always be happy together. The world indeed is a family.

6ab. RV 10.191.2 - *saṁ gacchadhvaṁ saṁ vadadhvaṁ saṁ vo manāṁsi jānatām*, devā bhāgaṁ yathā pūrve saṁjānānā upāsate. Go together, speak together, know your minds to be functioning together from a common source, in the same manner as the impulses of Creative Intelligence, in the beginning, remain together united near the source.

6c. RV 10.191.4 - samānī va ākūtiḥ samānā hṛdayāni vaḥ, samānam astu vo mano yathā *vaḥ susahāsati*. United be your purpose, harmonious be your feelings, collected be your mind, that you may be happy together.

6d. Mahā U. 6.71 - ayaṁ bandhur ayaṁ neti gaṇanā laghu -cetasām, udāra-caritānāṁ tu *vasudhaiva kuṭumbakam*.

आत्मवृत्तिवेदशब्दो वेदो नाम विश्वं रूपम् ।
यथा पिण्डे तथा विश्वे अहं वेदो विश्वमहम् ॥७॥

ātma-vṛtti-veda-śabdo vedo nāma viśvaṁ rūpam ,
yathā piṇḍe tathā viśve ahaṁ vedo viśvam aham 7

7. The sounds of the Veda are the fluctuations of the Self. Veda is the name. The universe is the form. As in the human body, so in the universe. I am the Veda. I am the universe.

7c. Unknown source - *yathā piṇḍe tathā brahmāṇḍe*.

7d. Taittirīya U. 3.10.5 - *ahaṁ viśvaṁ* bhuvanam abhyabhavā3m. I have overcome the whole world. Devī U. 1 - *vedo 'ham*.

एकता संहिता संधिः परः संनिकर्ष इति ।
ज्ञातृज्ञानज्ञेयैकत्वं शुद्धचेतनालक्षणम् ॥८॥

ekatā saṁhitā saṁdhiḥ paraḥ saṁnikarṣa iti ,
jñātṛ-jñāna-jñeyaikatvaṁ śuddha-cetanā-lakṣaṇam 8

8. Saṁhitā is Unity, Sandhi, the closest togetherness of the letters. Unity of the knower, the process of knowing, and the known is the sign of pure consciousness.

8ab. Aṣṭādhyāyī of Pāṇini, Sūtra 1.4.109 and Nirukta 1.17 - *paraḥ saṁnikarṣaḥ saṁhitā*. The closest proximity of letters is called Saṁhitā.

आदिरन्त्येन सहेता अग्निमसति संहिता ।
धर्मक्षेत्रे कुरुक्षेत्रे ध्रुवा नीतिर्मतिर्मम ॥९॥

ādir antyena sahetā agnim asati saṁhitā ,
dharma-kṣetre kuru-kṣetre dhruvā nītir matir mama 9

9. The first together with the last 'it' includes everything what is in between. 'agnim asati' is the two-word-expression of the whole Ṛgveda-Saṁhitā. 'In the field of Dharma, Natural Law, on Kurukṣetra, there is firm righteousness. This is my conviction'.

9a. PS 1.1.71 - *ādir antyena sahetā* (saha itā). An initial letter with a final it letter is the name of itself and the intervening letters.

9b. RV 1.1.1 - *agnim* īle purohitaṁ yajñasya devam ṛtvijam, hotāraṁ ratna -dhātamam. RV 10.191.4 - samānī va ākūtiḥ samānā hṛdayāni vaḥ, samānam astu vo mano yathā vaḥ susahāsati (susaha *asati*).

9c. Bh.G. 1.1 - ***dharma-kṣetre kuru-kṣetre*** samavetā yuyutsavaḥ, māmakāḥ pāṇḍavaś caiva kim akurvata saṁjaya. Assembled on the field of Dharma, O Saṁjaya, on the field of the Kurus, eager to fight, what did my people and the Pāṇḍavas do?

9d. Bh.G. 18.78 - yatra yogeśvaraḥ kṛṣṇo yatra pārth o dhanurdharaḥ, tatra śr īr vijayo bhūtir ***dhruvā nītir matir mama***. Wherever is Kṛṣṇa, the Lord of Yoga, wherever is Pārtha, the wielder of the bow, there is prosperity, victory, expansion and sound policy. Such is my conviction.

अथ पाणिनि सूत्राणि वृद्धिरादैच् अ अ इति ।
पतञ्जलिमहाभाष्यम् अथ शब्दानुशासनम् ॥१०॥

atha pāṇini-sūtrāṇi vṛddhir ād aic a a iti ,
patañjali-mahābhāṣyam atha śabdānuśāsanam 10

10. Now the Pāṇini Sūtras: ā, ai and au are called Vṛddhi. The a which was considered to be open in all the preceding operations of this Grammar, is now made closed. "Now the teaching of sounds" is the beginning of Patañjali's Mahābhāṣya.

10b. PS 1.1.1 - *vṛddhir ād aic.* PS 8.4.68 - a a.

10d. Mahābhāṣya 1.1.1 - *atha śabdānuśāsanam.*

अ इ उ ण् ऋ ऌ गादीनि माहेश्वराणि सूत्राणि ।
सुप्तिङन्तं पदं वाक्यं वेदमुखं व्याकरणम् ॥११॥

a i u ṇ ṛ ḷ g-ādīni māheśvarāṇi sūtrāṇi ,
sup-tiṅ-antaṁ padaṁ vākyaṁ veda-mukhaṁ vyākaraṇam 11

11. 'a i u ṇ, ṛ ḷ k' etc. are the Śiva Sūtras. Vyākaraṇa, the mouth of the Veda, deals with padas (words) and sentences. A pada ends either in sup (case endings) or tiṅ (personal endings).

11a. Śiva (Maheśvara) Sūtras - *a i u ṇ, ṛ ḷ k,* e o ṅ, ai au c, ha ya va ra ṭ, la ṇ, ña ma ṅa ṇa na m, jha bha ñ, gha ḍha dha ṣ, ja ba ga ḍa da ś, kha pha cha ṭ ha tha ca ṭa ta v, ka pa y, śa ṣa sa r, ha l.

11c. PS 1.4.14 - *sup-tiṅ-antaṁ padam.* 4.1.1 - ṅy-āp-prātipadikāt. 4.1.2 - *sv* au jas am auṭ chaṣ ṭā bhyām bhis ṅe bhyām bhyas ṅasi bhyām bhyas ṅas os ām ṅy os su *p.* PS 3.4.77 - lasya. 3.4.78 - *ti*p tas jhi sip thas tha mib vas mas tātāṁ jha thās āthāṁ dhvam iḍ vahi mahi*ṅ.*

पतञ्जलियोगसूत्रम् अथ योगानुशासनम् ।
द्रष्टुः स्वरूपेऽवस्थानम् अत्र चितिशक्तिरिति ॥१२॥

patañjali-yoga-sūtram atha yogānuśāsanam ,
draṣṭuḥ svarūpe 'vasthānam atra citi-śaktir iti 12

12. The Yoga Sūtras of Patañjali: Now the teaching of Yoga. The seer is established in his own Self. There is the power, the dynamism of consciousness.

12b. YS 1.1 - *atha yogānuṣāsanam.*

12c. YS 1.3 - *tadā draṣṭuḥ svarūpe 'vasthānam.*

12d. YS 4.34 - puruṣārtha-śūnyayāṁ guṇānāṁ pratiprasavaḥ kaivalyaṁ svarūpa -pratiṣṭhā vā *citi-śaktir iti.* The reabsorption of the activity of nature, which has no further purpose for puruṣa, is enlightenment, which is kaivalya, or the dynamism of consciousness established in its own nature.

अथातो ब्रह्मजिज्ञासा अनावृत्तिः शब्दादिति ।
वेदव्यासब्रह्मसूत्रं भाष्यं श्रीशंकरकृतम् ॥१३॥

athāto brahma-jijñāsā anāvṛttiḥ śabdād iti ,
vedavyāsa-brahma-sūtraṁ bhāṣyaṁ śrī-śaṁkara-kṛtam 13

13. "Now from here the desire to know Brahman. No return because of the scriptures." This is the two-sūtra-expression of Vedavyāsa's Brahma Sūtras. Śrī Śaṅkara made his (famous) commentary on the Brahma Sūtras.

13a. Brahma Sūtra 1.1.1 - *athāto brahma-jijñāsā.*

13b. BS 4.4.22 - *anāvṛttiḥ śabdād* anāvṛttiḥ śabdāt.

वाल्मीकियोगवासिष्ठम् अद्वैतवेदान्तसारम् ।
वैराग्य मुमुक्षूत्पत्ति स्थित्युपशमनिर्वाणम् ॥१४॥

vālmīki-yogavāsiṣṭham advaita-vedānta-sāram ,
vairāgya-mumukṣūtpatti sthity-upaśama-nirvāṇam 14

14. Advaita Vedānta is the essence of Vālmīki's Yogavāsiṣṭha. The names of the six books are: Vairāgya, Mumukṣu Vyavahāra, Utpatti, Sthiti, Upaśama, and Nirvāṇa.

यतः सर्वाणि भूताणि   प्रतिभान्ति स्थितानि च ।
यत्रैवोपशमं यान्ति   तस्मै सत्यात्मने नमः ।।१५।।

yataḥ sarvāṇi bhūtāṇi pratibhānti sthitāni ca ,
yatraivopaśamaṁ yānti tasmai satyātmane namaḥ 15

15. Salutation to that true Self from which all beings shine forth and have their existence and into which they become absorbed.

15. Yogavāsiṣṭha 1.1.1

अथ शौनकऋग्वेद   प्रातिशाख्यं वक्ष्याम्यहम् ।
अष्टौ समानाक्षराणि   संहिता पदप्रकृतिः ।।१६।।

atha śaunaka-ṛgveda-prātiśākhyaṁ vakṣyāmy aham ,
aṣṭau samānākṣarāṇi saṁhitā pada-prakṛtiḥ 16

16. Now I will speak about Śaunaka's Ṛgveda-Prātiśākhya: There are eight simple vowels. Saṁhitā has the words (pada) as its source (or Saṁhitā is the source of the words).

16c. Ṛgveda-Prātiśākhya 1.1 - *aṣṭau samānākṣarāṇy āditaḥ*. - (a, ā, ṛ, ṝ, i, ī, u, ū)

16d. RP 2.1 - *saṁhitā pada-prakṛtiḥ*. Nirukta 1.17 - pada-prakṛtiḥ saṁhitā

परा पश्यन्ती मध्यमा   वैखरी वाक्पदानि हि ।
आत्मा बुद्धिर्मनस्तत   इन्द्रियविषयः क्रमात् ।।१७।।

parā paśyantī madhyamā vaikharī vāk-padāni hi ,
ātmā buddhir manas tata indriya-viṣayaḥ kramāt 17

17. Parā, Paśyantī, Madhyamā, and Vaikharī are the four levels of speech. They correspond to the Self, intellect, mind, and the field of the senses respectively.

17. RV 1.164.45 - Ṛṣiḥ: Dīrghatamā Aucathyaḥ, Devatā: Vāk, Chandaḥ: Triṣṭup - catvāri *vāk* parimitā *padāni* tāni vidur brāhmaṇā ye man īṣiṇaḥ, guhā trīṇi nihitā neṅgayanti turīyaṁ vāco manuṣyā vadanti. Speech has been measured out in four d ivisions, the Brāhmans, who have understanding know them. Three kept in close concealment cause no motion, of speech, men speak only the fourth division. - Names of Mother Divine from Śrī-Lalitāmbikā-Sahasranāma-Stotra: *Parā* (366), *Paśyanti* (368), *Madhyamā* (370), and *Vaikharī*-rupā (371).

अक्षरे परमे व्योमन् अग्निमीळे पुरोहितम् ।
अक्षराणामकारोऽस्मि अस्वरः संहितारसः ॥१८॥

akṣare parame vyoman agnim īḷe purohitam ,
akṣarāṇām akāro 'smi a-svaraḥ saṁhitā-rasaḥ 18

18. In the Kṣara of a, in the indestructible transcendental field are the Ṛcas: agnim īle purohitam etc. Of all the letters I am the letter a. The sound a is the essence of Saṁhitā.

18a. RV 1.164.39 - ṛco *akṣare parame vyoman* yasmin devā adhi viśve niṣeduḥ, yas ta na veda kim ṛcā kariṣyati ya it tad vidus ta ime samāsate. The verses of the Veda exist in the collaps of fullness (the kṣara of a) in the indestructible transcendental field in which reside all the Devas, the impulses of Creative Intelligence, the Laws of Nature. He whose awareness is not open to this field, what can the verses accomplish for him? Those who know this level of reality are established in evenness, in wholeness of life.

18b. RV 1.1.1 - *agnim īle purohitaṁ* yajñasya devam ṛtvijam, hotāraṁ ratna -dhātamam.

18c. Bh.G. 10.33 - *akṣarāṇām akāro 'smi* dvaṁdvaḥ sāmāsikasya ca, aham evākṣayaḥ kālo dhātāhaṁ viśvato-mukhaḥ. Of letters the letter 'a' I am, and the dual of all compounds. I am also the everlasting Time. I am the Supporter having faces in every direction.

18d. Aitareya-Āraṇyaka (Saṁhitopaniṣad) 3.2.3 - chandaḥ puruṣa iti yam avocāmākṣara - samāmnāya eva tasyaitasyākāro (tasya etasya *akāro*) *rasaḥ* . That which we have called the Chandas-puruṣa is the collection of letters. It's essence is the letter 'a'.

अणोरणीयान्महतो महीयानात्मा पुरुषः ।
ज्योतिष्मती प्रज्ञा सैष ऋतम्भरा तत्र प्रज्ञा ॥१९॥

aṇor aṇīyān mahato mahīyān ātmā puruṣaḥ ,
jyotiṣmatī prajñā saiṣa ṛtambharā tatra prajñā 19

19. The Self is smaller than the smallest and bigger than the biggest. This is Puruṣa. This is consciousness full of light. There is the intellect which knows only the truth.

19ab. Kaṭha U. 1.2.20 - *aṇoraṇīyān mahato mahīyān ātmā* 'sya jantor nihito guhāyām, tam akratuḥ paśyati vīta-śoko dhātu-prasādān mahimānam ātmanaḥ. The Self, smaller than the smallest and larger than the largest, is lodged in the heart of creatures. Freed from sorrow, through the tranquillity of the mind and the senses the unstriving man sees that greatness of the Self.

19c. YS 1.36 - viśokā vā *jyotiṣmatī*. Or by the experience of inner light, which is free from sorrow.

19d. YS 1.48 - *ṛtambharā tatra prajñā*. There resides the intellect which knows only the truth.

यदृषिदेवताछन्दस्   तदृक्संहितालक्षणम् ।
ऋग्वेदः शुद्धचेतना   ज्ञातृज्ञानज्ञेयैकता ॥२०॥

yad ṛṣi-devatā-chandas tad ṛk-saṁhitā-lakṣaṇam ,
ṛg-vedaḥ śuddha-cetanā jñātṛ-jñāna-jñeyaikatā 20

20. Ṛṣi, Devatā, and Chandas are the characteristic of Ṛgveda-Saṁhitā. Ṛgveda is pure consciousness, the unity of the knower, the process of knowing, and the known.

ऋक्सामयजुरथर्व   चतुर्वेदा धर्ममूलम् ।
शिक्षा कल्पो व्याकरणं   निरुक्तं छन्दो ज्योतिषम् ॥२१॥

ṛk-sāma-yajur-atharva - catur-vedā dharma-mūlam ,
śikṣā kalpo vyākaraṇaṁ niruktaṁ chando jyotiṣam 21

घ्राणं हस्तौ मुखमेवं   श्रोत्रं पादौ चक्षुः क्रमात् ।
इति षड्वेदस्याङ्गानि   तान्युच्यन्ते तथा बुधैः ॥२२॥

ghrāṇaṁ hastau mukham evaṁ śrotraṁ pādau cakṣuḥ kramāt ,
iti ṣaḍ-vedasyāṅgāni tāny ucyante tathā budhaiḥ 22

21-22. Ṛgveda, Sāmaveda, Yajurveda, and Atharvaveda are the four Vedas. They are the source of Natural Law. Then follow Śikṣā, Kalpa, Vyākaraṇa, Nirukta, Chandas, and Jyotiṣa. The sages call them the limbs of the Veda. They represent the nose, the two hands, the mouth, the ear, the two feets, and the eye respectively.

21-30. 40 areas of Veda and Vedic Literature according to Maharishi's Vedic Science.

21b. Manu Smṛti 2.6 - vedo 'khilo *dharma-mūlam* smṛti-śīle ca tad-vidām, ācāraś caiva sādhūnām ātmanas tuṣṭir eva ca. The whole Veda is the source of Dharma, next the tradition (Smṛti) and the virtuous conduct of those who know the Veda, also the customs of holy men, and (finally) self -satisfaction.

21c-22b. Pāṇini Śikṣā 41-42: *chandaḥ pādau* tu vedasya *hastau kalpo* 'tha paṭhyate, *jyotiṣām ayanaṁ cakṣur niruktaṁ śrotram* ucyate. *śikṣā ghrāṇaṁ* tu vedasya *mukhaṁ vyākaraṇaṁ* smṛtam, tasmāt sāṅgam adhītyaiva brahma-loke mahīyate.

अथोपाङ्गानि वेदस्य न्यायो वैशेषिकं सांख्यम् ।
योगश्च कर्ममीमांसा वेदान्तश्चेति दर्शनम् ॥२३॥

athopāṅgāni vedasya nyāyo vaiśeṣikaṁ sāṁkhyam ,
yogaś ca karmamīmāṁsā vedāntaś ceti darśanam 23

23. Now the Upāṅgas, the subordinate limbs of the Veda: Nyāya, Vaiśeṣika, Sāṁkhya, Yoga, Karmamīmāṁsā, and Vedānta. These are the six Darśanas.

गौतमश्च कणादश्च कपिलश्च पतञ्जलिः
जैमिनिर्बादरायण इत्युपाङ्गानां कर्तारः ॥२४॥

gautamaś ca kaṇādaś ca kapilaś ca patañjaliḥ
jaiminir bādarāyaṇa ity upāṅgānāṁ kartāraḥ 24

24. The Ṛṣis of the Upāṅgas are Gautama, Kaṇāda, Kapila, Patañjali, Jaimini, and Bādarāyaṇa (Vedavyāsa) respectively.

अथोपवेदा गन्धर्व धनुःस्थापत्यवेदाश्च ।
हारीतभेलकाश्यप संहिताश्चायुर्वेदस्य ॥२५॥

athopavedā gandharva-dhanuḥ-sthāpatya-vedāś ca ,
hārīta-bhela-kāśyapa-saṁhitāś cāyur-vedasya 25

25. Now the Upavedas: Gandharvaveda, Dhanurveda, and Sthāpatyaveda. Then Hārīta-Saṁhitā, Bhela-Saṁhitā, and Kāśyapa-Saṁhitā which belong to Āyurveda.

25-27. *Four Upavedas*: Gāndharva-Veda, Dhanur-Veda, Sthāpatya-Veda, and Āyur-Veda. 9 Āyur-Veda texts: Hārīta-Saṁhitā, Bhela-Saṁhitā, Kāśyapa-Saṁhitā, Caraka-Saṁhitā (Caraka-tantra), Suśruta-Saṁhitā (Suśruta), Aṣṭāṅgahṛdaya -Saṁhitā of Vāgbhaṭa,

Mādhava-Nidhāna or Rugviniścaya of Mādhava, Śārṅgadhara -Saṁhitā, and Bhāva-Prakāśa of Bhāvamiśra. - According to Caraka-Saṁhitā, Āyur-Veda was taught from Brahmā to Dakṣa, from Dakṣa to the Aśvins, from Aśvins to Indra, from Indra to Bharadvāja. Bharadvāja had Punarvasu Ātreya and others as disciples. Ātreya's disciples were Agniveśa, *Bhela*, Jatukarṇa, Parāśara, *Hārīta*, and Kṣārapāṇi. All became celebrated authors of treatises on Āyur-Veda. The Caraka-Saṁhitā is a revised and improved edition of the treatise of Agniveśa, which was declared to be the best production.

चरकतन्त्रं सुश्रुतं तथा वाग्भटसंहिता ।
अथ माधवनिदानं शार्ङ्गधरसंहिता च ॥२६॥

caraka-tantraṁ suśrutaṁ tathā vāgbhaṭa-saṁhitā ,
atha mādhava-nidānaṁ śārṅgadhara-saṁhitā ca 26

भावप्रकाशसंहिता षडायुर्वेदसंहिताः ।
आयुर्वेदोऽमृतानां हि धन्वन्तरे नमोऽस्तु ते ॥२७॥

bhāva-prakāśa-saṁhitā ṣaḍ āyur-veda-saṁhitāḥ ,
āyur-vedo 'mṛtānāṁ hi dhanvantare namo 'stu te 27

26-27. Caraka-Saṁhitā, Suśruta-Saṁhitā, and Vāgbhaṭa-Saṁhitā. Then Mādhava-Nidāna, Śārṅgadhara-Saṁhitā, and Bhāva-Prakāśa-Saṁhitā. These are six Āyurveda-Saṁhitās. Āyurveda belongs to the immortals. Dhanvantari! Salutation to you!

27c. Caraka-Saṁhitā, Sūtra-Sthāna 25.40 - ato bhūyaḥ karmauṣadhānāṁ ca prādhāny ataḥ sānubandhāni dravyāṇy anuvyākhyāsyāmaḥ, tad yathā: annaṁ vṛtti -karāṇāṁ śreṣṭhaṁ,..., *āyurvedo 'mṛtānām*, sad-vacanam anuṣṭhey ānām, asad-grahaṇaṁ sarvāhitānāṁ, sarva-sannyāsaḥ sukhānām iti. We shall describe some more drugs, factors and diets that are important from the point of view of their utilities and actions. They are as follows: 1. Anna or food for sustanence of life,..., 153. *Knowledge of Āyurveda (Science of life) bringing about immortality*, 154. Words of noble persons requiring to be complied with, 155. Words of wicked leading to harmful results, 156. An absolute detachment from actions giving happiness.

उपनिषदारण्यकं ब्राह्मणं च वेदनाम ।
इतिहासश्च पुराणं स्मृतिश्चेति गणस्यान्तः ॥२८॥

upaniṣad āraṇyakaṁ brāhmaṇaṁ ca veda-nāma ,
itihāsaś ca purāṇaṁ smṛtiś ceti gaṇasyāntaḥ 28

28. Upaniṣad, Āraṇyaka, and Brāhmaṇa which has(besides Mantra) the name Veda. Itihāsa, Purāṇa, and Smṛti are at the end of this group.

28b. Āpastamba-Paribhāṣa-Sūtra 31 - mantra-brāmaṇayor *veda-nāma*-dheyam. Mantra and Brāhmaṇa together constitute Veda.

अथातः प्रातिशाख्यानि चतुर्वेदयुक्तानि हि ।
ऋग्वाजसनेय्यथर्व प्रातिशाख्यान्यग्रे त्रयम् ॥२९॥

athātaḥ prātiśākhyāni catur-veda-yuktāni hi ,
ṛg-vājasaneyy-atharva-prātiśākhyāny agre trayam 29

29. And now finally the Prātiśākhyas which are connected with the four Vedas: Ṛk-Prātiśākhya, Vājasaneyi-Prātiśākhya belonging to Śukla-Yajurveda, and Atharvaveda-Prātiśākhya form the first triplet.

29-30. *What are Prātiśākhyas?* Two subjects are found to be fully treated in all the Prātiśākhyas: 1. Phonetics (Enumeration, classification, and description of alphabetic sounds, quantity, accent, etc.). 2. Sandhi rules, genera l and particular, by which the uncombined word-text (Pada-pāṭha) is converted into the combined text (Saṁhitā -pāṭha).

अथ चतुरध्यायी च तैत्तिरीयप्रातिशाख्यम् ।
अन्ते पुष्पसूत्रं चेति तानि षट् प्रातिशाख्यानि ॥३०॥

atha caturadhyāyī ca taittirīya-prātiśākhyam ,
ante puṣpa-sūtraṁ ceti tāni ṣaṭ prātiśākhyāni 30

30. Then Caturadhyāyī belonging to Atharvaveda, Taittirīya-Prātiśākhya of Kṛṣṇa-Yajurveda, and finally Puṣpa-Sūtra, a Prātiśākhya of Sāmaveda. These are six Prātiśākhyas.

संहितायां स्वरसंधिः पूर्वपरयोरेकता ।
आद्गुणो वृद्धिरेचीति अकः सवर्णे दीर्घश्च ॥३१॥

saṁhitāyāṁ svara-saṁdhiḥ pūrva-parayor ekatā ,
ād guṇo vṛddhir ecīti akaḥ savarṇe dīrghaś ca 31

31. In an unbroken flow of speech (Saṁhitā) Vowel-Sandhi takes place. One for the previous and the following letter: 1. Guṇa replaces a or ā and a following vowel. 2. Vṛddhi replaces a or ā and a following diphtong. 3. A long vowel replaces a simple vowel and a following homogenous vowel.

31-41. *Vowel-Sandhi according to Pāṇini and Ṛgveda-Prātiśākhya.*
(PS = Pāṇini-Sūtra, RP = Ṛgveda-Prātiśākhya, VP = Vājasaneyi -Prātiśākhya, TP = Taittirīya-Prātiśākhya, CA = Caturadhyāy ī)

31a. PS 6.1.72 - *saṁhitāyām.* In an unbroken flow of speech. - Adhikāra or governing sūtra. - *svara* = vowel (in Prātiśākhyas).

31b. PS 6.1.84 - *ekaḥ pūrva-parayoḥ.* For the preceding and the following one is substituted. RP 2.15 - ...ekam ubhe svaram (see 36b). VP 4.49 - athaikam uttaraś ca. TP 10.1 - athaikam ubhe. CA 3.41 *pūrva-parayor ekaḥ.*

31c. PS 6.1.87 - *ād guṇaḥ* (aci, ekaḥ pūrva-parayoḥ, saṁhitāyām). Guṇa replaces a or ā and a following vowel. RP 2.16 - ikārodaya ekāram akāraḥ sodayaḥ (see 36cd). RP 2.17 - tathā, ukārodaya okāram (see 36d -37a). VP 4.52 - kaṇṭhyād ivarṇa ekāram. 4.53 - uvarṇa okāram. TP 10.3 - athāvarṇa-pūrve. 10.4 - ivarṇa-para ekāram. 10.5 - uvarṇa-para okāram. CA 3.44 - avarṇasyevarṇa ekāraḥ. 3.45 - uvarṇa okāraḥ.
PS 6.1.88 - *vṛddhir eci* (āt, ekaḥ pūrva-parayoḥ, saṁhitāyām). Vṛddhi replaces a or ā and a following diphtong (e, o, ai, and au). RP 2.18 - pareṣvaikāram ojayoḥ (see 37b). 2.19 - aukāraṁ yugmayoḥ (see 37c). VP 4.56 - saṁdhyakṣara aikāraukārau. TP 10.6 - ekāraikāra-para aikāram. 10.7 - okāraukāra-para aukāram. CA 3.50 - ekāraikārayor aikāraḥ. 3.51 - okāraukārayor aukāraḥ.

31d. PS 6.1.101 - *akaḥ savarṇe dīrghaḥ* (aci, ekaḥ pūrva-parayoḥ, saṁhitāyām). A long vowel replaces a simple vowel (ak) and a following homogeneous vowel. RP 2.15 - samānākṣare sasthāne d īrgham ekam ubhe svaram (see 36ab). VP 4.50 - siṁ savarṇe dīrgham. 1.4 - sim ādito 'ṣṭau svarāṇām. TP 10.2 - dīrghaṁ samānākṣare savarṇa -pare. CA 3.42 - samānākṣarasya savarṇe d īrghaḥ.

अदेङ्गुणो वृद्धिरादैज् उरण्रपर इति च ।
महेश्वर महा ईश महर्षे पुरुषोत्तम ॥३२॥

ad eṅ guṇo vṛddhir ād aij ur aṇ rapara iti ca ,
maheśvara mahā īśa maharṣe puruṣottama 32

32. a, e, and o are called Guṇa. ā, ai, and au are called Vṛddhi. When a letter of aṇ Pratyahāra (a, ā, i, ī, u, ū) replaces ṛ or ṝ then it is always followed by r. Examples: Maheśvara! Mahā Īśa! Maharṣi! Puruṣottama!

32a. PS 1.1.2 - *ad eṅ guṇaḥ.* Short a, e, and o are called Guṇa. - Pratyahāra eṅ = e, o (see 11a, Śiva Sūtras). at = a + it letter 't' = short a. PS 1.1.70 ta -paras tat-kālasya.
PS 1.1.1 - *vṛddhir ād aic.* ā, ai, and au are called Vṛddhi. - Pratyahāra aic = ai, au (see 11a, Śiva Sūtras). āt = ā + it letter 't' = long ā.

32b. PS 1.1.51 - *ur aṇ ra-paraḥ.* A vowel represented by the Pratyahāra aṇ (a, ā, i, ī, u, ū) substituted in the place of ṛ or ṝ is automatically followed by r. - uḥ = ṣaṣṭhī vibhakti (genitive) ekavacanā (singular) of ṛ. A genitive ending signifies the relation 'in the place of'. PS 1.1.49 - ṣaṣthī sthāne-yogā.

32cd. Examples: *Maheśvara* = Mahā + Īśvara. *Mahā + Īśā* = Maheśa. *Maharṣe* = Mahā + Ṛṣe. *Puruṣottama* = Puruṣa + Uttama. - The case of these words is Sambodhana -prathamā (Nominative of address, Vocative).

आत्मा एव इदं सर्वम् आत्मैवेदं सर्वमिति ।
पुरुष उत्तम ब्रह्मन् महा ऋषे नमोऽस्तु ते ॥३३॥

ātmā eva idaṁ sarvam ātmaivedaṁ sarvam iti ,
puruṣa uttama brahman mahā ṛṣe namo 'stu te 33

33. 'ātmā eva idam sarvam' becomes 'ātmaivedaṁ sarvam'. Puruṣa Uttama! Brahman! Mahā Ṛṣi! Salutation to you!

33ab. *ātmā + eva* = ātmaiva. ātmaiva + idam = *ātmaivedam.*

33cd. *Puruṣa + Uttama* = Puruṣottama. *Mahā + Ṛṣe* = Maharṣe.

महर्षिः संस्कृत उक्तं शाकल्यस्य महऋषिः ।
ऋकार उदये कण्ठ्यौ अकारं तदुद्ग्राहवत् ॥३४॥

maharṣiḥ saṁskṛta uktaṁ śākalyasya mahaṛṣiḥ ,
ṛkāra udaye kaṇṭhyau akāraṁ tad udgrāhavat 34

34. In Sanskrit one says 'Maharṣi', but according to Sākalya (in the Vedic language) 'Mahaṛṣi'. a or ā followed by ṛ are replaced by a. This Sandhi has the name Udgrāhavat.

34b. PS 6.1.128 - ṛty akaḥ (*Śākalyasya,* hrasvaḥ, prakṛtyā). According to the opinion of Śākalya, a simple vowel (ak) followed by ṛ retains its original form, and if the simple vowel is long, it is shortened. Example: *Mahaṛṣiḥ* = Mahā + Ṛṣiḥ.

34cd. RP 2.32 - *ṛkāra udaye kaṇṭhyāv akāraṁ tad udgrāhavat*. The Sandhi 'a,ā + ṛ = aṛ' has the name Udgrāhavat. - Udgrāhavat = 'like Udgrāha'. Udgrāha Sandhi causes the change of aḥ, e, and o to a before a following vowel.

न अपरो ब्रह्म एव जीवो ब्रह्मैव नापरः ।
तं यज्ञं बर्हिषि प्रौक्षन् महौषधिमिच्छाम्यहम् ॥३५॥

na aparo brahma eva jīvo brahmaiva nāparaḥ ,
taṁ yajñaṁ barhiṣi praukṣan mahauṣadhim icchāmy aham 35

35. 'na aparo brahma eva' becomes 'jīvo brahmaiva nāparaḥ'. 'tam yajñaṁ barhiṣi praukṣan' (pra + aukṣan). 'mahauṣadhim icchāmy aham' (mahā + oṣadhim).

35ab. More examples: *na + aparaḥ = nāparaḥ*. *brahma + eva = brahmaiva*. - see 3b.

35c. RV 10.90.7 - *taṁ yajñaṁ barhiṣi praukṣan* puruṣaṁ jātam agrataḥ, tena devā ayajanta sādhyā ṛṣayaś ca ye. That Puruṣa, born in the beginning, they besprinkled as a sacrifice on the strew. With him the gods, the Sādhyas, and the seers sacrificed. Pada Pāṭha (word - text): *tam, yajñam, barhiṣi, pra, aukṣan*, puruṣam, jātam, agrataḥ, tena, devāḥ, ayajant a, sādhyāḥ, ṛṣayaḥ, ca, ye. - root (ukṣ) = sprinkle.

35d. mahauṣadhim icchāmy aham. I wish (to find) a great herb. mahā + oṣadhim.

समानाक्षरे सस्थाने दीर्घमेकमुभे स्वरम् ।
इकारोदय एकारम् अकारः सोदयस्तथा ॥३६॥

samānākṣare sasthāne dīrgham ekam ubhe svaram ,
ikārodaya ekāram akāraḥ sodayas tathā 36

उकारोदय ओकारं परेष्वैकारमोजयोः ।
औकारं युग्मयोरेते प्रश्लिष्टा नाम संधयः ॥३७॥

ukārodaya okāraṁ pareṣvaikāram ojayoḥ ,
aukāraṁ yugmayor ete praśliṣṭā nāma saṁdhayaḥ 37

36.-37. Two simple vowels coming together and having the same place of articulation, both are replaced by one long vowel. The letter a or ā and the following letter i or ī are both replaced by the letter e. If the following letter is u or ū then the replacement is the letter o. If e or ai follows a or ā then the letter ai replaces both vowels. If o or au follows then the replacement is the letter au. These Sandhis have the name Praśliṣṭa.

36-37. RP 2.15 - *samānākṣare sasthāne dīrgham ekam ubhe svaram* (see 31d notes). RP 2.16 - *ikārodaya ekāram akāraḥ sodayaḥ*. RP 2.17 - *tathā, ukārodaya okāram* (see31c notes). RP 2.18 - *pareṣvaikāram ojayoḥ*. RP 2.19 - *aukāraṁ yugmayoḥ* (see 31c notes). RP 2.20 - *ete praśliṣṭā nāma saṁdhyaḥ*. These Sandhis (2.15-19) have the name Praśliṣṭa (1. a,ā + a,ā = ā, i,ī + i,ī = ī, u,ū + u,ū = ū, ṛ,ṝ + ṛ,ṝ = ṝ. 2. a,ā + i, ī = e, a,ā + u,ū = o. 3. a,ā + e,ai = ai, a,ā + o,au = au.).

इको यणचीति संधिः स्वौ ङ्योस् सुपः स्मराम्यहम् ।
सर्वं खल्विदं ब्रह्मेति आत्मन्येव खलु इदम् ॥३८॥

iko yaṇ acīti saṁdhiḥ svau ṅyos supaḥ smarāmy aham ,
sarvaṁ khalv idaṁ brahmeti ātmany eva khalu idam 38

38. Now the Sandhi in which the pratyahāra ik (i, ī, u, ū, ṛ, ṝ, ḷ) followed by ac (a vowel) is replaced by the corresponding semivowel yaṇ (y, v, r, l). As examples I remember the case endings svau (su + au) and ṅyos (ṅi + os). Other examples are: 'sarvaṁ khalvidam brahmeti' and 'ātmanyeva khalu idam'.

38a. PS 6.1.77 - *iko yaṇ aci* (saṁhitāyām). - ikaḥ = ṣaṣṭhī (genitive) of ik signifying 'in the place of ik'. aci = saptamī (locative) of ac signifying 'in the place before ac'. PS 1.1.66 - tasminn iti nirdiṣṭe purvasya. - ik, yaṇ, and ac are Pratyahāras (see 11a notes, Śiva Sūtras).

38b. Examples: PS 4.1.2 - *sv au* jas ... ṅy os sup. Prathamā Vibhakti (Nominative) = (su, au, jas) = (ekavacanā, dvivacanā, bahuvacanā) = (singular, dual, plural). Saptam ī (Locative) = (ṅi, os, sup).

38cd. Ch.U. 3.14.1 - *sarvaṁ khalvidaṁ (= khalu + idam) brahma* (see 3a notes). - *ātmanyeva* = ātmani + eva. In the Self, indeed.

समानाक्षरमन्तस्थां स्वामकण्ठ्यं स्वरोदयम् ।
न समानाक्षरे स्वे स्वे ते क्षैप्राः प्राकृतोदयाः ॥३९॥

samānākṣaram antasthāṁ svām akaṇṭhyaṁ svarodayam ,
na samānākṣare sve sve te kṣaiprāḥ prākṛtodayāḥ 39

39. A simple vowel, except a or ā, which is followed by a vowel, is replaced by the corresponding semivowel. But not when two homogeneous simple vowels come together. These Sandhis have the name Kṣaipra, in which the following letter remains unchanged.

39. RP 2.21 - *samānākṣaram antasthāṁ svām akaṇṭhyāṁ svarodayam.* RP 2.22 - *na samānākṣare sve sve.* RP 2.23 - *te kṣaiprāḥ prākṛtodayāḥ.* VP 4.45 - svare bhāvy antaḥsthām. A vowel called bhāvin becomes a semivowel when a vowel follows. 1.46 - akaṇṭhyo bhāvī. A vowel other than a guttural one (i.e. excepting a,ā) is called bhāvin. TP 10.15 - ivarṇokārau ya-va-kārau. An i-vowel (i, ī) and u becomes respectively y and v. CA 4.39 - svare nāmino 'ntaḥsthā. Before a vowel, an alterant vowel becomes a semivowel.

एचोऽयवायावः संधिर् लोपः शाकल्यस्येति व्योः ।
एङः पदान्तादतीति तद् नियमसूत्रं विद्धि ॥४०॥

eco 'yavāyāvaḥ saṁdhir lopaḥ śākalyasyeti vyoḥ ,
eṅaḥ padāntād atīti tad niyama-sūtraṁ viddhi 40

40. Now the Sandhi in which the vowel e, o, ai, or au followed by a vowel is replaced by ay, av, āy, or āv respectively. v and y (preceded by a or ā and at the end of a Pada) are elided (before an aś letter) according to the opinion of Śākalya. Know the following Sūtra as an exception: In the place of e or o final in a Pada, and a following short a, is substituted the single vowel in the form of the first (e or o).

40a. PS 6.1.78 - *eco 'y-av-āy-āvaḥ* (aci, saṁhitāyām). (e, o, ai, au) + ac = (ay, av, āy, āv) + ac.

40b. PS 8.3.19 - *lopaḥ śākalyasya* (*vyoḥ,* aśi, padasya, saṁhitāyām). - pratyahāra aś = voiced sound. - The name of Śākalyasya is used to make it an optional rule.

40cd. PS 6.1.109 - *eṅaḥ padāntād ati* (pūrvaḥ, ekaḥ pūrva-parayoḥ, saṁhitāyām). (e, o) + a = (e, o). This Sūtra restricts 6.1.78. It is classified as an Niyama -Sūtra (Restriction-Sūtra).

द्रष्टुः स्वरूपेऽवस्थानं य इत्तद्विदुस्त इमे ।
अग्निर्वा अहमस्मीति तद्धास्य विजज्ञाविति ॥४१॥

draṣṭuḥ svarūpe 'vasthānaṁ ya it tad vidusta ime ,
agnir vā aham asmīti taddhāsya vijajñāv iti 41

41. Examples: 'draṣṭuḥ svarūpe 'vasthānam' (svarūpe + avasthānam). 'ya it tad vidus ta ime' (ye + it, te + ime). 'agnir vā aham asmīti' (vai + aham). 'taddhāsya vijajñāviti' (vijajñau + iti).

41. Examples: a. YS 1.3 - tadā *draṣṭuḥ svarūpe 'vasthānam* (see 12c). - PS 6.1.109.

41b. RV 1.164.39 - ... *ya ittadvidusta ime* samāsate (see 18a). Pada-Pāṭha (word-text): ... ye, it, tat, vidus, te, ime, sam, āsate. - PS 6.1.78 and 8.3.19.

41c. Kena U. 3.4 - tad abhyadravat, tam abhyavadat ko 's īti, *agnir vā aham asmīty* abravīt, jātavedā vā aham asmīti. He hastened towards it and it said to him, 'Who art thou?' (Agni) replied, 'I am Agni indeed, I am Jātavedas.' - vai + aham = vāyaham = vā aham (PS 6.1.78, 8.3.19).

41d. Ch.U. 6.16.3 - sa yathā tatra nā dāhyeta aitad -ātmyam idaṁ sarvaṁ, tat satyaṁ, sa ātmā, tat tvam asi, śvetaketo, iti. *tadd hāsya vijajñāv iti* vijajñāv iti. And as in this case he would not be burnt, thus has all this that for its self. That is the true. That is the Self. That art thou, Śvetaketu. Then he understood from him, yea he understood. - vijajñau + iti = vijajñāviti (PS 6.1.78, 8.3.19).

अपौरुषेयं नित्यं च वेदं विदुर्मनीषिणः ।
भूतं भव्यं भविष्यं च सर्वं वेदात्प्रसिध्यति ॥४२॥

apauruṣeyaṁ nityaṁ ca vedaṁ vidur manīṣiṇaḥ ,
bhūtaṁ bhavyaṁ bhaviṣyaṁ ca sarvaṁ vedāt prasidhyati 42

42. The Ṛṣis know Veda as non man made and eternal. Past, present, and future, everything is produced from Veda.

42cd. Manu Smṛti 12.97 - cāturvarṇyaṁ trayo lokāś catvāraś cāśramāḥ pṛthak, *bhūtaṁ bhavyaṁ bhaviṣyaṁ ca sarvaṁ vedāt prasidhyati*. The four castes, the three worlds, the four orders, the past, the present and the future, everything is produced from Veda.

शान्तं शिवमद्वैतं च चतुर्थं मन्यन्त इति ।
स आत्मा स विज्ञेयो हि स वेदो विश्वं ब्रह्म च ॥४३॥

śāntaṁ śivam advaitaṁ ca caturthaṁ manyanta iti ,
sa ātmā sa vijñeyo hi sa vedo viśvaṁ brahma ca 43

43. They think the Fourth is the peaceful, the auspicious, and the non-dual. That is the Self, that should be known. That is Veda, Viśva, and Brahman.

43abc. Māṇḍūkya U. 7 - nāntaḥ prajñaṁ na bahiḥ prajñaṁ nobhayataḥ prajñaṁ na prajñāghanaṁ na prajñaṁ nāprajñaṁ, adṛśyam avyahāryam agrāhyam alakṣanam acintyam avyapadeśyam ekātma -pratyaya-sāraṁ prapañcopaśamaṁ *śāntaṁ śivaṁ advaitaṁ caturthaṁ manyante sa ātmā sa vijñeyaḥ*. Turīya is not that which cognises the internal objects, not that which cognises the external objects, not what cognises both of them, not a mass of cognition, not cognitive, not non -cognitive. It is unseen, incapable of being spoken of, ungraspable, without any distinctive marks, unthinkable, unnameable, the essence of the knowledge of the one Self, that into which the world is resolved, the

peaceful, the benign, the non -dual, such, they think, is the fourth quarter. He is the Self. He is to be known.

सोऽमृतत्वं स प्रज्ञानं सोऽहमिति तत्त्वमहम् ।
अहमिदं सर्वं ब्रह्म नेह नानास्ति किं चन ॥४४॥

so 'mṛtatvaṁ sa prajñānaṁ so 'ham iti tattvamaham ,
aham idaṁ sarvaṁ brahma neha nānāsti kiṁ cana 44

44. That is immortality. That is consciousness and intelligence. That I am. I am that Reality. I am all this world. I am Brahman. Not is any difference here.

44a. Aitareya U. 3.1.3 *prajñānaṁ brahma*. Consciousness is Brahman.

44d. Kaṭha U. 2.1.11 manasevedam āptavyaṁ *neha nānāsti kiñcana*, mṛtyoḥ sa mṛtyuṁ gacchati ya iha nāneva paśyati. This is to be attained through the mind indeed. There is no diversity here whatsoever. He who sees as though there is differen ce here, goes from death to death.

अथ पिङ्गलसूत्राणि धीश्रीस्त्रीमिति गायत्री ।
गायत्र्या वसवः पाद इयादिपूरणस्तथा ॥४५॥

atha piṅgala-sūtrāṇi dhī-śrī-strī m iti gāyatrī ,
gāyatryā vasavaḥ pāda iyādi-pūraṇas tathā 45

45. Now the Chandas Sūtras of Piṅgala: 'dhī-śrī-strī', representing three heavy (guru) syllables, define the m-Gaṇa. The meter Gāyatrī. The Pāda of Gāyatrī has eight syllables. If the Pāda is incomplete then it should be filled up by resolving y into iy etc. Examples:

45-52. *Chandas-Sūtras of Piṅgala (ChS)*

45ab. ChS 1.1 - *dhī-śrī-strī m*. 2 - varā sā y. 3 - kā guhā r. 4 - vasudhā s. 5 - sā te kva t. 6 - kadā ta j. 7 - kiṁ vada bh. 8 - na hasa n. 9 - gṛ l. 10 - gante. 2.1 - chandaḥ. 2 - *gāyatrī*.
A syllable containing a long vowel (ā, ī, ū, ṝ, e, ai, o, au) or a short vowel (a, i, u, ṛ, ḷ) which is followed by two or more consonants is called heavy (guru, g). Examples: dh ī, śrī, strī, saṁ in saṁhitā, at in atra, aṅ in aṅga, haṁ in ahaṁ brahmāsmi. Other syllables are called light (laghu, l). Examples: a in atha, tha in atha, va in vasudhā, su in vasudhā.
The eight Gaṇas defined in ChS 1.1 -8: m (ggg), y (lgg), r (glg), s (llg), t (ggl), j (lgl), bh (gll), n (lll).

45cd. ChS 3.1 - *pādaḥ.* 2 - *iy-ādi-pūraṇaḥ.* 3 - *gāyatryā vasavaḥ.* 4 - jagatyā ādityāḥ. 5 - virājo diśaḥ. 6 - triṣṭubho rudrāḥ.

ईडियो नूतनैरुत यदङ्ग दाशुषे तुवम् ।
वार्धमानं सुवे दमे सचस्वा नः सुवस्तये ॥४६॥

īḍiyo nūtanair uta yad aṅga dāśuṣe tuvam ,
vārdhamānaṁ suve dame sacasvā naḥ suvastaye 46

46. 'īḍiyo (for īḍyo) nūtanairuta'. 'yadaṅga dāśuṣe tuvam (for tvam)'. 'vardhamānaṁ suve (for sve) dame'. 'sacasvā naḥ suvastaye (for svastaye)'.

46. *Examples* for ChS 3.2 (*Restoring incomplete Pādas*):

46a. RV 1.1.2 - agniḥ pūrvebhir ṛṣibhir *īḍiyo nūtanairuta,* sa devāṁ eha vakṣati. - The second Pāda with ' īḍyo' has only 7 syllables.

46b. RV 1.1.6 - *yadaṅga dāśuṣe tuvam* agne bhadraṁ kariṣyasi, tavet tat satyamaṅgiraḥ. - The first Pāda with 'tvam' has only 7 syllables.

46c. RV 1.1.8 rājantamadhvarāṇaam gopāmṛtasya dīdivim, *vardhamānaṁ suve dame.* - The third Pāda with 'sve' has only 7 syllables. Also the first Pāda with 'adhvarāṇām' has only 7 syllables. - A Vedic Grammar For Students, A. Macdonell, page 437: 'The long vowel of the gen. pl. ending ām must often be pronounced as equivalent to two short syllables.' - A Sanskrit Reader, Ch. Lanman, Notes to Page 69, 15 -16: 'We may pronounce adhvarānaām, or leave the pāda catalectic.'

46d. RV 1.1.9 sa naḥ piteva sūnave agne sūpāyano bhava, *sacasvā naḥ suvastaye.* - The second Pāda with 'gne has only 7 syllables. Also the third Pāda with 'svastaye'.

अनुष्टब्वक्त्रपादस्य य चतुर्थात्पथ्या युजो ज् ।
तथा रामायणश्लोको वाल्मीकिकविना कृतः ॥४७॥

anuṣṭub-vaktra-pādasya ya caturthāt pathyā yujo j ,
tathā rāmāyaṇa-śloko vālmīki-kavinā kṛtaḥ 47

47. In the Pāda of the Anuṣṭubh metre Vaktra the Gaṇa y follows the fourth syllable. This metre has the name Pathyā if the Gaṇa j is placed after the fourth syllable of the even Pādas (two and four). This is the Śloka of Rāmāyaṇa cognized by the Kavi Vālmīki.

47ab. ChS 5.9 - *pādasyānuṣṭub-vaktram*. 10 - na prathamāt snau. 11 - dvitīya-caturthayo raś ca. 12 - vānyat. 13 - *ya caturthāt*. 14 - *pathyā yujo j*.

47cd. The Śloka of Rāmāyaṇa = Pathyāvaktra (ChS 5.14): (xxxx lggx xxxx lglx) but not (xllx) for syllables 1-4 of any Pāda (ChS 5.10) and not (xglg) for syllables 1 -4 of Pādas 2 and 4 (ChS 5.11).

यरता भजसा मनौ विपुला युग्लः सप्तमः ।
सर्वतः सैतवस्येति भ्रौ न्तौ च विपुला यथा ॥४८॥

ya-ra-tā bha-ja-sā ma-nau vipulā yuglaḥ saptamaḥ ,
sarvataḥ saitavasyeti bh-rau n-tau ca vipulā yathā 48

48. The eight Gaṇas are ya, ra, ta, bha, ja, sa, ma and na. In the Vipulā metre the seventh syllable of the even Pādas is short (laghu). According to Saitava in all Pādas. And the Gaṇa bh, r, n, or t follows the fourth syllable of the odd Pādas. Vipulā- examples:

48a. Bhāṣya of Halāyudha on Piṅgala Sūtra 1.1 - ādi-madhyāvasāneṣu *ya-ra-tā* yānti lāghavam, *bha-ja-sā* gauravaṁ yānti *ma-nau* tu guru-lāghavam. - (ya, ra, ta) = (lgg, glg, ggl). (bha, ja, sa) = (gll, lgl, llg). (ma, na) = (ggg, lll).

48bcd. ChS 5.17 - *vipulā yuglaḥ saptamaḥ*. 18 - *sarvataḥ saitavasya*. 19 - *bhrau ntau ca*.

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ।
धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ॥४९॥

prayāṇa-kāle 'pi ca māṁ te vidur yukta-cetasaḥ ,
dhṛṣṭaketuś cekitānaḥ kāśi-rājaś ca vīryavān 49

49. 'prayāṇakāle 'pi ca māṁ te vidur yuktacetasaḥ'. 'dhṛṣṭaketuś cekitānaḥ kāśirājaś ca vīryavān'.

49-50. Examples for Vipulā metre.

49ab. Bh.G. 7.30 - bha Vipulā: (xxxx gllx xxxx lglx).

49cd. Bh.G. 1.5 - ra Vipulā: (xxxx glgx xxxx lglx).

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥५०॥

ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayas tathā ,
dharmāviruddho bhūteṣu kāmo 'smi bharatarṣabha 50

50. 'ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayas tathā'. 'dharmāviruddho bhūteṣu kāmo 'smi bharatarṣabha'.

50ab. Bh.G. 7.6 - na Vipulā: (xxxx lllx xxxx lglx).

50cd. Bh.G. 7.11 - ma Vipulā: (xxxx gggx xxxx lglx). - not mentioned by Piṅgala.

इन्द्रवज्रा तौ ज्गौ गिति आद्यन्तावुपजातयः ।
जगती वंशस्था ज्तौ ज्रौ सौ साविति यौ याविति ॥५१॥

indra-vajrā tau j-gau g iti ādy-antāv upajātayaḥ ,
jagatī vaṁśasthā j-tau j-rau sau sāv iti yau yāv iti 51

51. The Triṣṭubh metre Indravajrā is defined through t, t, j, g, and g. Combinations of Indravajrā and Upendravajrā Pādas are called Upajāti. The Jagatī metre Vaṁśasthā has the following definition: j, t, j, and r. Other Jagatī metres: s, s, s, and s (Toṭaka) and y, y, y, and y (Bhujāṅgaprayāta).

51ab. ChS 6.15 - *indravajrā tau j-gau g.* Triṣṭubh metre Indravajrā: (ggl ggl lgl gg).
16 - upendravajrā j-tau j-gau g. - Triṣṭubh metre Upendravajrā: (lgl ggl lgl gg). 17 - *ādy-antāv upajātayaḥ.* - Triṣṭubh metre Upajāti consists of mixed Pādas of Indravajrā (i) and Upendravajrā(u). - Example for Upajāti (i u u i):
Bh.G. 2.22 - vāsāṁsi jīrṇāni yathā vihāya navāni gṛhṇāti naro 'parāṇi,
tathā śarīrāṇi vihāya jīrṇā- nyanyāni saṁyāti navāni dehī.

51cd. ChS 6.27 - *jagatī.* 28 - *vaṁśasthā j-tau j-rau.* 31 - *toṭakaṁ saḥ.* The Jagatī metre Toṭaka: (llg llg llg llg) = (s s s s) = (*sau sau*). 37 - *bhujaṅgaprayātaṁ yaḥ.* The Jagatī metre Bhujaṅgaprayāta: (lgg lgg lgg lgg) = (y y y y) = (*yau yau*). Example: Daśaślokī of Śrī Śaṅkarācārya 1 - na bhūmir na toyaṁ na tejo na vāyur na khaṁ nendriyaṁ vā na teṣāṁ samūhaḥ, anaikātikatvāt suṣupty eka-siddhas tad eko 'vaśiṣṭaḥ śivaḥ kevalo 'ham.

स्रग्विणी गालगा चिन्मयी ज्ञानदा
श्रीकरी शांकरी दुर्गमा हंसिनी ।
जगती ललगा वरदा वसुधा
भव शांकरि श्रीकरि मे शरणम् ॥५२॥

sragviṇī gā-la-gā cinmayī jñānadā
śrī-karī śāṁkarī durgamā haṁsinī ,
jagatī la-la-gā varadā vasu-dhā
bhava śāṁkari śrīkari me śaraṇam 52

52. The Jagatī metre Sragviṇī: r, r, r, and r. Example: 'sragviṇī gā-la-gā cinmayī jñānadā śrīkarī śāṁkarī durgamā haṁsinī'. Example for Toṭaka: 'jagatī la-la-gā varadā vasudhā bhava śāṁkari śrīkari me śaraṇam'.

52ab. 'sragviṇī ... haṁsinī' is an example for the Jagatī metre Sragviṇī. - ChS 6.38 - *sragviṇī raḥ*. - (*glg* glg glg glg). - Names of Mother Divine from Śrī-Lalitāmbikā-Sahasranāma-Stotra: *cinmayī* (251), *jñānadā* (643), *śrīkarī* (127), *śāṁkarī* (126), *durgamā* (189), *haṁsinī* (456).

52cd. 'jagatī la-la-gā ... śaraṇam' is an example for Toṭaka metre. - see 51cd notes. - *varadā* (331), *vasudhā* (670). - compare with Troṭaka Aṣṭaka in which each verse ends with ' *bhava śaṅkara deśika me śaraṇam*'.

वेदस्य परिणामोऽयम् इति वेदविदो विदुः ।
सर्वं वैदिकमित्युक्तं यत्सर्वमस्ति तद्भवेत् ॥५३॥

vedasya pariṇāmo 'yam iti veda-vido viduḥ ,
sarvaṁ vaidikam ity uktaṁ yat sarvam asti tad bhavet 53

53. The knowers of the Veda know that this world is the transformation of Veda. Because everything is Vedic, everything should be what it is.

53ab. Vākyapadīya of Bhartṛhari 1.120 - *śabdasya pariṇāmo 'yam ity āmnāya-vido viduḥ,* chandobhya eva prathamam etad viśvaṁ vyavartata. Those who are versed in the Vedas know that the universe is the transformation of speech. It was out of the Vedas that this universe was first evolved.

53cd. Maharishi's Vedic Science: Everything is Vedic. *sarvaṁ vaidikam.* sarvaṁ vedamayam. sarvaṁ vedātmakam. Everthing is in everything. sarvaṁ sarvātmakam.